The Christian Statesman

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The Outlook

We present this question—Is the Cause of Christ Advancing—in our own country—in the world? not to enter upon its discussion, arraying the proofs on either side, but to call attention to the importance of the inquiry, and to enumerate some of the factors which must be included in order to reach a correct answer. The same question is often put in a more superficial form—Is the world growing better?—and much that is of little value has been written on both sides of the question in that form. The true form, for Christian minds, is the form we have given it above, for Christ came not only to save a company of individual men and women out of the world but to save the world. (John 3:17.) From a Christian point of view there is no true "betterment" of society unless the progress which is enjoyed is Christian progress, or improvement in morals and in religion. Any single nation, and conceivably the whole world, might be increasing in wealth and comfort and social refinement, and at the same time be becoming more corrupt and more irreligious. Progress of this character has been known often in the past, and in certain circles may be witnessed today.

Is the Cause of Christ Advancing?

The factors in this problem are many in number and exceedingly diverse in character. One factor is the actual number of professed believers in Jesus Christ, and the proportion which these bear to the whole population of any one country or of the whole world. Another factor is the moral and religious character of these professed believers, and the extent to which they influence effectively for good the non-Christian populations around them, and the laws and social institutions of their respective countries. Still another factor is the efficiency with which even good laws are enforced, or the extent to which they may be inoperative. Statistics of vice and crime must also be considered, the number of criminals, and the proportion they bear to the whole community; the efforts made to reform and save criminals and the measure of success in these efforts; the character and spirit of public education and its influence for the eradication of vice and crime. The moral tone of the literature of a country, and its attitude toward religion must also be considered, and whether this tone and this attitude are improving or growing worse. To judge whether the cause of Christ is advancing at any given time it is not enough to know the actual facts at that time but we must compare them with the facts of times that have gone before. It is evident

that wide knowledge and a judicial mind, trained to weigh and to balance evidence, are necessary to any profitable consideration of this grave question.

We write these sentences to attract attention to the body of information statistical and other, which will be gathered by competent hands in many countries for the next World's Christian Citizenship Conference in Portland, Oregon, in 1913. Special efforts will be put forth to make these reports reliable and, as far as may be complete, and to draw from them judicious conclusions.

Our Amazing Political Corruption.

More than forty years ago, at one of the earliest National Reform meetings, Dr. J. H. McIlvaine, Prof. of Political Science at Princeton, declared in his own most impressive style: "I will not cease while I live to warn my countrymen that no nation and no government can long exist amid such general political corruption as now prevails." However serious at that time were the conditions of which he spoke, they have grown far more serious since. The city government of Philadelphia is just now passing under a special legislative investigation which has uncovered gross frauds in the administration of public funds, and is expected to reveal other still grosser abuses. Pittsburgh, the center of Scotch-Irish Presbyterianism, was compelled last winter to secure from the legislature the abolition of its city councils and the establishment of a small commission to govern the city. Judge A. Z. Blair, in Adams County Ohio, secured last winter the voluntary confessions of about two thousand voters of the county, or one third of the whole number, that they had accepted money for their votes, and imposed sentences of fine and temporary disfranchisement. There is no reason to believe that the disgrace and the peril thus revealed are peculiar to that one county alone. Prof. McCook of Yale University some years ago conducted an unofficial investigation into the purchasable vote of Connecticut, and the Providence Journal made a similar inquiry in Rhode Island, their independent investigations leading both to the conclusion that from ten to twenty per cent. of the vote of those staid new England commonwealths is purchasable, and is actually purchased in every closely contested election. Two United States Senators are now under investigation, the charge being that their elections were brought about through bribery. The sergeant-at-arms of the Ohio Senate has recently made a confession of bribery and corruption in the last legislature which has shocked and pained the people of the whole State and of the nation. It is a story extending from the offices and places of business of successful lawyers, manufacturers and merchants to the low dives and brothels of Columbus. The man who makes the confession is already under indictment, and a penitentiary sentence hangs over his head. The confession was made in the hope of purchasing immunity, and has since been denied by its author; but it is so far corroborated by other testimony and is so consistent with facts already known that most unbiased minds accept it as substantial truth.

The liquor power, it is well known, expends large sums of money in corrupting voters and officials. And the most saddening and discouraging feature of the situation from a Christian point of view, is that in all the strenuous opposition to these evils, and the vehement denunciation which they justly provoke, there is almost no recognition of their character as sins which expose the nation to the judgments of God; but they are regarded, almost exclusively, as evils which affect men, wasting public money and thwarting the popular will. God and his government of the nation seem far removed out of the sight of the people among whom these moral tragedies are being enacted. "Shall I not visit for these things saith the Lord; shall not my soul be avenged on such a nation as this?"

To the Honor of President Taft.

An American traveller in Europe recently sent to the New York Times an appeal for effort to arouse international feeling against the Spanish bull-fights. He enforced his appeal by a description of such a spectacle which had taken place a few days before at Linea, a small town on the Spanish frontier, where 15,000 people had assembled to witness seven bulls tormented to death and many horses cruelly slaughtered. Madrid is now having Sunday bullfights on such a large scale that at one just witnessed thirty-seven horses were driven to the most heartless and sickening death in one afternoon, one bull alone having killed seven horses. These fights are given all over Spain, not only twice on some days, but several times a week. The bulls are bred for ferocity, while the horses used are tired, abused old animals, worn out in serving man. They are checked up, blindfolded, and stimulated with red pepper to make them spry for these occasions, and further quickened by immense long pointed spurs. The matadores first throw banderillos into the neck of the bull and these many long poles, with spears bearded like a fishhook, hang as he plunges about, infuriated and howling with their agonizing pain.

The crucial moment of the fight comes when the bull stands in the arena, exhausted and breathless, the blood pouring from his head and body, and banderillos hanging in his neck. A matadore steps in front of him with a red cape and as soon as the bull has regained a little breath, he charges into the red cloth, and the moment he lowers his head the matadore stabs him through the neck, Then wild excitement prevails. Hats fly in the air. Money, purses, cigars, and even jewelry, fans, and parasols are hurled to the feet of the matadore. The dead bull and horses are dragged out, another bull is driven into the arena, and the fight continues. Women with babies in arms and children of all ages were seen at the fight.

The thanks of the American people are due to President Taft for a recent order prohibiting bullfights, cockfights, and all simular contests between animals for the amusement of men in the Panama zone which stretches across the isthmus on both sides of the Panama Canal. And this connects itself with another recent order of Colonel Goethals, the military engineer in charge of the construction of the canal, declaring that "the use of pro-

fane or abusive language by foremen or others when addressing subordinates will not be tolerated." This order is undoubtedly issued with the knowledge and approval, if not at the suggestion of President Taft.

These facts will strengthen the position and vindicate the action of the ministers of Helena, Arkansas, who when a Sunday bullfight had recently been arranged for and advertised, and when no attention was paid to protests from other quarters, marched in a body to the Park and threatened to ask for militia to enforce the laws of Arkansas against such an event; so the managers of the show abandoned the contest and gave the spectators back their money.

What Christian Citizens Might Do.

The Rev. Samuel Zane Batten, of Des Moines, Iowa, is well known as a close student of social problems and an earnest advocate of the paramount authority of Jesus Christ over all human society. In a recent deliverance he said: "To the early Christians faith in Jesus Christ was a protest against things as they were, against Caesarism in all its forms, against the evils of the world as they faced them. It was also a confession of faith in 'another King, one Jesus;' that there is another social order than this which now exists, a just and righteous and divine order which God will establish on earth. The men and women who held that faith and made that protest knew that they were taking their lives in their hands, but they abated not one jot in their protest and their confession, and when their enemies came upon them they went singing to the stake and the arena. They conquered the world, and changed the whole drift of history." Dr. Batten points to Chicago as a place where Christianity might win glorious victories if the Christian people of the city would stand as they ought to stand against its evils. He says: "The recently issued report of the Vice Commission in Chicago is the most severe indictment of the churches that has yet been drawn . . . The name Chicago is used as an illustration, for . . . Chicago is no worse than some other American cities . . . The churches . . . if they would . . . could create a conscience that would forever make such things impossible. . . . What can the churches do about it? What would Amos, Isaiah, Micah and Jeremiah do? What would James and John say in Chicago and Boston and New York? Be sure for one thing, they would raise their voices like a trumpet and cast in the teeth of a dilletante church the lost children of the city who are ruined in soul and body in the dens of vice. They would tear the mask from respectability's brow and would point to a sister's blood upon men's hands. . . . What can the churches do about it? They can voice a protest that will be heard and heeded. Suppose the Christian people in these cities should unite their conviction and speak in the voice of their united testimony? There is not an evil in the city however strong or hoary that would not creep away in the darkness to hide. They can create a conscience in the people that will scorch and burn some of the iniquities that now stalk unopposed and unafraid. . . . It would not be long before the world would begin to believe that God has appointed the Christ to be a Prince and a Saviour. ."

Editorial Articles

THE REAL NATURE OF A LYNCHING.

The crime of lynching seemed to be decreasing in the United States during the last few years. But some recent atrocious outbreaks of this form of barbarism demand renewal, through every possible channel, of the testimonies against it. We feel that we cannot serve the present occasion better than by repeating some paragraphs from our editorial pages on a former similar occasion:

"The claim is often made, and too often admitted, that lynch justice is essential justice, even though irregularly adminstered. Some object to lynchings chiefly on the ground that a mistake may be made, and the wrong man may be the victim. Many excuse the deed in cases where the criminal has confessed or the evidence is indisputable.

"At all events, say some, our homes are safer and men breathe more freely.

"We earnestly ask our fellow-citizens to consider whether this seeming justice be justice at all; and whether such deeds afford any real protection to our homes or to any interest of society.

"It is essential to the justice of any act of punishment that it be performed by some one who has the right to punish crime. The infliction of the death penalty must proceed from some power which has the right to inflict it, or else the deed is simply murder. Where is that power to be found? Not in the individual citizen, as all men will admit. If the individual men composing a mob have not each that right, they cannot have it collectively. That right can come only from God, who is the author of human life, and the Giver of Moral Law, and who has the right to inflict death for the violation of His law. Whoever, then, assumes to inflict capital punishment must be able to show that he is the minister of God.

"That power, as men in general solemnly believe, God has reposed in civil society. It has its foundation in the God-given principles of human nature. Among these principles are the universal tendency to unite in some form of social order; the sentiment of justice which demands the punishment of crime, and even at times disposes a guilty man to submit to punishment for his crimes; and the sense, however obscure or imperfect, of God's authority, and the virtual appeal to God's sanction for the acts which civil society performs. In the language of Professor Taylor Lewis, one of the most eminent of American publicists, 'The divine sanction, and the acknowledgement of it, constitute the essential ground of all true government.'

"The working of these divinely implanted principles of human nature is easily distinguished from the operation of any false or spurious principles. These true principles of justice lie in the sphere of reason and conscience, those faculties which make man akin to God. Their manifestation will, therefore, be calm, sober, reverent, settled, habitual, merciful even while constrained to be just, as the acts of men are wont to be when performed

as unto God. They will issue in the formation of permanent institutions and the deliberate enactment of laws.

"These fundamental principles of human nature have been wrought into the common speech of mankind, as in the word 'state,' which means, according to its derivation 'that which stands,' and 'nation,' that which is 'born,' or has its life from God, in distinction from things artificial, the handicraft of man.

"A mob is not such a being as this, and has no such power. It comes into being in an hour, and as quickly dissolves. Having no permanent existence, it is irresponsible, and cannot, as a mob, be called to account. It is hasty, wrathful, swayed by passion, deaf to reason, cruel. It is not concerned for the honor and authority of the law which the criminal has broken, for it is itself trampling on the law. It is not thinking of justice, for it sets justice at defiance. It is actuated solely by blind anger and the instinct of cruelty, demanding immediate and lawless gratification. Its acts are not far removed from the crimes which it pretends to avenge. A man impelled by lust or hate commits a rape or a murder. A mob impelled by anger burns him at the stake or hangs him. The mob is as reckless of right and wrong, as oblivious to the dictates of justice, as greedily bent on the satisfaction of its own lawless desire, as the criminal was. Its act has in it no element of public justice; it is the offspring of blind, unreasoning, reckless, individual hate, and its tendency is to subvert and overthrow all government among men. This is not a power which can be described as "the minister of God," and of which God says, "he beareth not the sword in vain; he is a revenger, to execute wrath upon him that doeth evil."

"But it is said, the criminal has forfeited all his rights, even the right to life, therefore no right is violated and no injustice is done in putting him to death. The plea is plausible, but it admits a perfect answer. If proven guilty, he has indeed forfeited his rights in the sight of God, and toward civil society, which is God's minister; but until God or God's minister proceeds against him, his right to life is perfect as against all other beings. If he be in jail, no fellow-prisoner, or if he be at large, no fellow-man, has the right to put him to death. Whoever performs that office must produce his warrant from God, or from society. The mob scoffs at this test. It knows no law but its own wrath, and asks no warrant but its own wayward will. Therefore, its deed is murder. In the frank, vigorous language of Justice Brewer, of the United States Supreme Court, 'every man who participates in the lynching of another man is a murderer, pure and simple. There may be, of course, extenuating circumstances, which would vary the degree of the crime, but the principal participants can be held by any court for murder in the same degree as if the crime were committed by an individual citizen.'

The mob spirit is, therefore, essentially godless or atheistic. Its very essence is the denial of God's rights and authority in human society and in the sphere of government. Restive under the restraints of law, impatient with the calm and orderly procedure of God's established methods, it would

Snatch from His hands the balance and the rod,
Rejudge His justice, be the judge of God.

The spirit is essentially the same with anarchy. It is anarchy. The same atheism is the root of both. The same spirit which struck at all governments in the person of President McKinley, actuates every mob which wrests a criminal from the hand of the law and usurps in his case the functions of government."

SECRETARY WILSON AND THE BREWERS' CONGRESS.

The second International Brewers' Congress was held in Chicago October 12-22. Some weeks before the meeting of the Congress, Secretary Knox made the announcement that the Hon. James Wilson, Secretary of the Department of Agriculture, had been chosen Honorary President of the Congress. This announcement was the occasion of much surprise and not a little justifiable indignation. Many protests from individuals, Churches and temperance organizations were sent to Secretary Wilson, giving reasons why he should not act as Honorary President of this organization, and urging him to withdraw his consent so to act. To all these he turned a deaf ear and expressed his determination to abide by his first decision. The official programme of the Congress contained the announcement that on Wednesday, October 18th, there would be an "Address by the Honorary President of the Congress, the Hon. James Wilson, United States Secretary of Agriculture."

It is cause of profound sorrow to all good citizens who are conscious of the evils that attend the manufacture and sale of intoxicating beverages, and who know the seriousness of the present crisis in the conflict with the liquor power, that a member of President Taft's cabinet should consent to act in this capacity. Some of the considerations that cause this feeling of sorrow may be here enumerated.

The personnel of the Congress should have been enough to lead Mr. Wilson to another decision. Its membership is sufficiently indicated by its name. Delegates from various parts of the world connected with the brewing business in all its various aspects were present. There is no known reason why a member of the President's Cabinet should be found in such company. Of course the reason assigned is that the business of the brewers depends upon the raising of barley and hops, and that it is quite fitting that the Secretary of Agriculture should be present and fill an honorable place where such matters are considered. But we do not understand that the department of Agriculture was established with a view to the promotion of this business. So long as the price of living is so high and so long as this is so because there is not a sufficient amount of food produced to support our population at a reasonable cost, there is enough for the department of agriculture to do without turning aside to countenance a business that consumes a considerable amount of the grain produced and an enormous amount of the money that should be used to buy food.

The purpose of the Congress should have led the Secretary of Agriculture to a different decision. The Beverage Trade News, a prominent liquor journal, states in an editorial article, that

"The object of this Congress is the advancement of all phases of the brewing industry. It brings together scientists, brewers and other workers in these lines, and the discussions comprise both economical and social problems. It is intended to join in common effort all who are qualified to contribute to the elevation of the brewing industry, as well as the entire beverage traffic, and placing it in a position of favor in the public mind, to which it is entitled."

The following statement is published as a part of the program:

"The object of this Congress is the advancement of all phases of the brewing industry, the allied branches of agriculture (cereals, barley, hops, etc.) malting, machinery, appliances, etc., and the discussion of economical and social problems by bringing together scientists, brewers, and other workers in these lines. It is intended to join in a common effort all who are qualified to contribute to the elevation of the brewing industry, as well as the entire beverage traffic from the viewpoint of the public good, and to secure for the product of the brewery a position in the public mind more nearly approximating that respect and favor to which it is entitled as one of the most important popular beverages."

Evidently any one who becomes connected with such an assembly gives his support to the purpose for which it meets. Secretary Wilson by acting as Honorary President and by speaking at the Congress, joined with it in its efforts to secure for the brewing industry and for the product of the brewery a position in the public mind of respect and favor.

The course taken by the Secretary compromises both the government and the people of the United States. It is generally understood that President Taft is a total abstainer. Vast multitudes of the best citizens of this country are total abstainers and believe in the total prohibition of the manufac ture and sale of intoxicating beverages. It was not Mr. Wilson the man who was made Honorary President of the Brewers Congress and who spoke at one of the meetings of the Congress, but the Hon. James Wilson, United States Secretary of Agriculture. Were it not for his high official position probably he would not have been thought of for the position to which the managers of the Congress called him. It was his official rank that brought him to their notice and secured for him that more than questionable honor. His act is an insult to the American Government and to the American People. Except in so far as they voice their protest they are both compromised by his action. In so far as lies in his power he has placed both the government and the people on the side of the liquor business.

The Secretary of Agriculture has compromised himself and the Church to which he belongs. It is understood that he is a member of the Presbyterian denomination. The General Assembly of that denomination has repeatedly placed itself on record as opposed to the manufacture and sale of intoxicating beverages. Doubtless there are members in that Church who are not total abstainers. It does not appear that there are any engaged in the business of making and vending intoxicants for beverage purposes. If there are they are doubtless guilty of insubordination and are subject to discipline. But here is a man who prostitutes his high office to the service of the liquor interests. It seems that he

cannot be reached by the ordinary processes of discipline because he is an official of the government and his act was at least semi-official. It is the declared policy of the Presbyterian Church that official acts performed in conformity with law are not subject to discipline. But it would seem that a public official who has regard for the opinions and feelings of his fellow-Christians should refrain at least from such immoral acts as are not absolutely required by his oath of office. And as for such as are so required, there ought to be a concerted effort to amend the law and an absolute refusal to perform them. No man has the right to bind himself to do an immoral act even if it is legal.

What use are the liquor interests likely to make of the affiliation of Mr. Wilson with their cause? What effect will it have on men who are halting between two opinions? What will be its effects on the cause of temperance and prohibition? The future alone can tell, but it will be strange if the outcome is not evil and only evil. It becomes the temperance forces to double their diligence to overcome such consequences.

THE CLERGYMAN IN POLITICS.

This is a subject on which conflicting opinions have been held and different practices have prevailed. Perhaps most ministers go far enough into politics to vote on election day. Some go farther and take occasion to advocate the election of one set of candidates rather than another. It would seem that as citizens they should be allowed the same liberty in this matter as is enjoyed by other people, and perhaps this will be conceded by nearly every one.

In a past generation loud outcries were often heard when clergymen expressed their views on certain political issues, and they were advised to confine themselves within their own sphere, namely the preaching of the simple gospel and the saving of souls. Such voices are not altogether silent yet, but they are not heard so often as in by-gone days.

New interest has been added to the question of the clergyman in politics by certain events. Whenever a clergyman expresses an opinion favorable to the liquor traffic that opinion is given great prominence in the liquor journals throughout the land. A number of instances of this kind have occurred in the recent past. Though many insist that the saloon question is not a political question, there is no doubt but that it is in politics, and it seems impossible to deal with it adequately unless prohibitionists go into politics in some sense also. It ought to be conceded therefore that clergymen who oppose the saloon may discuss the political side of the liquor problem.

An incident that gives prominence to the question we are considering is the pronouncement of Cardinal Gibbons on the Initiative, Referendum and Recall. He places himself on record as emphatically opposed to these new political reform measures, especially the Recall of Judges. His outspoken deliverance was followed within a few days by a simliar one from Archbishop Ireland. Certain journals which are pleased with these utterances have expressed themselves freely in favor of clergymen taking a very active part in politics, and have

defended their right and duty so to do.

It is not our purpose to consider in this article the subject matter of the opinions of these Roman Catholic clergymen, except to say that much more is expected of the proposed measures by those who advocate them than it is possible for them to secure. The mere reference of all issues to a vote of the people will not guarantee their proper settlement. There is need of a vast amount of reform work before the people can be depended on to act always in harmony with the best interest of the State. The frequent outbreaks of mob violence indicate that we might often fall into the hands of the mob when great interests are at stake and when there is need of level heads and strong wills at the helm of the ship of State.

Sometimes Clergymen of the Roman Catholic faith are criticized for taking an active part in politics because they are Catholics. The facts alluded to above furnish us the opportunity for saying that we do not altogether share in the opinion that gives rise to the criticism. When their political pronouncements and acts are not dictated by the Roman Catholic Hierarchy and are not in the interest of some Roman Catholic programme, there is no just ground for such criticism. But when, as in the case of their opposition to the Bible in the public schools, they are advocating a distinctively Roman Catholic principle and are opposing a well settled American policy, we join in the protest against their activity in politics in that particular way. They are not only opposed to the Bible in the schools, but they are opposed to the whole public school system, and have as one ultimate end of their outcry against the Bible in the schools the obtaining of a share of the public school fund.

In answering the question whether the clergyman should take an active part in politics there are certain preliminaries that need attention. First of all the minister is a citizen. He was a citizen before he became a minister, and he did not lose his citizenship when he entered the ministry. In voting he acts as a citizen. While he should not forget that he is both a Christian and a clergyman and should perform no political act inconsistent with his religious calling, the act of voting is the act of a citizen. He may even take an active part in speech-making during a political campaign, and still be doing nothing more than exercising his rights as a citizen. But when he undertakes to discuss political issues in the pulpit he is certainly acting as a minister of the Gospel. It is somewhat difficult however to determine how far he is acting as a clergyman when he expresses his views outside the pulpit on political questions. That he has a right so to express himself there can be no doubt, especially when moral and religious questions are involved.

Viewing the clergyman as a man, a citizen and a minister of the Gospel, it seems very clear to us that it is not only his privilege but it is also his duty to take an active part in civil and political affairs. Some of the reasons may be briefly stated.

The Gospel which he is commissioned to preach deals with social and political problems. He must acquaint himself with the entire Gospel message and be ready at all opportune times to divide the word of truth rightly for the

benefit of mankind. The kingdom of heaven is to be established here on the earth. It is to transform all other forces, including the political.

Existing conditions call for the frequent presentation of the social side of the Gospel. Abounding political corruption must not be allowed to continue unrebuked by the pulpit. The clergyman who fails to rebuke it is unfaithful to his calling.

Present day movements on behalf of political reform call for the activity of clergymen. Preachers who excuse themselves from active participation in such reform movements on the ground that they are called to preach a gospel whose purpose is the salvation of souls only have misread their commission.

The training of ministers ought to give them peculiar qualifications for handling in a skilful manner the questions which are of chief importance in the political sphere. It is true that clergymen are often rebuked for taking part in politics on the ground of their supposed ignorance of political questions. It is thought by the critics that the study of theology takes the mind so far away from all questions relating to political affairs that theological students forget all they ever knew about such matters and that they never come within the purview of the theological class room. Such ideas are grossly erroneous. The college course which clergymen are usually required to take is such as to fit them for handling most of these questions in a logical and intelligent manner. The theological course if it is scriptural will absolutely demand of them the study of the whole question of civil government in the light of the Bible and of history. The truth is that no class of educated men, not even lawyers, are better trained for discussing public questions than ministers of the Gospel, provided of course that they diligently apply themselves to the work of preparing to deliver the whole Gospel message.

An appeal to history is sufficient to show that the leading clergymen of the past have occupied a position in the front rank of statesmen. The prophets of the Old Testament were almost the only real statesmen of that period. Some of the kings and some of the subordinate officers of the State were gifted in this way, but some of them were such poor statesmen that they brought the nation to ruin. The prophets were the only ones who could be relied on to furnish that wise counsel which was necessary to settle all questions of State policy in such a manner as to secure domestic tranquility and national stability. The Apostles of the New Testament of necessity had to give a large part of their time and energy to the settlement of questions of doctrine and ecclesiastical polity, yet they too were statesmen of transcendant ability. The entire question of the duty of citizens, the moral character and accountability of nations, the source of political sovereignty, the matter of taxation and many others were considered and settled by them in a masterly manner. In pre-reformation times the great preachers were also great statesmen, as is shown by the superb political leadership of Savonarola. The great reformers were also statesmen. John Calvin, John Knox, the Melvilles, Alexander Henderson, George Gillespie and Samuel Rutherford, were almost without peers as statesmen in

the periods in which they lived, and no superiors have arisen since their day. In every critical period of the American Republic the clergy have shared the responsibility for the settlement of great issues, and their share has been a large one. In the darkest days of the civil war, when Lincoln was in great perplexity of mind as to the course to pursue in the matter of slavery, it was to the great Brooklyn clergyman that he went to obtain the advice that determined his course.

Every generation has its own peculiar problems to solve and few if any of them are devoid of moral elements. How far a clergyman may go into politics is a problem constantly arising. It is a problem not easily solved It cannot be solved by men who know little or nothing about the ministerial calling. Clergymen themselves must solve it for themselves. Those who try to solve it by entirely ignoring political issues and never referring to them in the pulpit have reached a wrong solution. And yet there are many political issues and many aspects of political problems that are not suited for pulpit discourse. Those ministers who study the most carefully the whole matter of social science, especially as it is set forth in the Scriptures, and who study the times in which they live, and seek to apply the principles of the Word of God to the times, are the ones who become the wisest and the most useful Christian statesmen.

Contributed Articles

CHRISTIAN PRINCIPLES OF TAXATION.

BY REV. WM. PARSONS, D.D.

Few things more immediately and potently affect the welfare of a nation, than its methods of taxation. The amount of revenue collected seems, however important, to be secondary. The method and who shall determine and collect the taxes, seem to have ever been vital.

The recent revolution in the government of Great Britain, turned upon the matter of taxation, Our Civil War had the question of untaxed negroes at its roots, The revolution which resulted in our independence began in a controversy over taxation. An intimate acquaintance with the history of any modern nation will disclose this question at the bottom of social discontent. The solution of it is one of the markers of social progress.

Extensive discussion of systems of taxation, here, is out of the question. The only thing possible is to point out the Biblical principles, that should underlie it, to suggest the sort of taxation that would conform to these principles, and point out where our present methods depart from them.

In the Mosaic legislation there is no provision for purely secular taxes. The bond of union then was ecclesiastical rather than civil. The tithes

which supported the Levites went ultimately into forms of social service now performed by the modern state. There was a special levy of a half shekel, for the building of the tabernacle, but the elders of the tribes seem to have served without compensation, and public improvements were dependent upon contributions down to the time of the monarchy.

The people were warned that the establishment of a monarchy would greatly increase their burdens, and it did. The lessons of the monarchy are chiefly negative. They reveal the suffering, rebellion and social demoralization that grew out of unjust, excessive and oppressive taxation.

Christ and his apostles did not undertake to discuss the matter at all, except to approve taxation as a rightful social burden. They enjoined payment of taxes as a matter of conscience. "Render therefore unto Caeser the things that are Caeser's." "Tribute to whom tribute is due." In Rom. 13:1-8 Paul after setting forth the doctrine that civil government is God's social servant adds: "For this cause pay ye tribute also."

But two other ethical principles appear in Gal. 6, which are applicable to this problem. "For each one shall bear his own burden" and "Bear ye one another's burdens and so fulfill the law of Christ.

From these words and phenomena of Scripture it is safe to deduce the following principles:

First,—Taxation is a divine right of civil government.

Second,—Taxes ought to be levied as directly as possible.

Third,—Taxes ought to be levied on what one posesses, not on what he consumes.

Fourth,—Taxes should be levied for social utility, not ostentation.

Fifth,—Taxes should be harmless.

Sixth,—They should be just.

Seventh,—They should be universal.

Eighth,—Taxes should be paid as a matter of conscience.

Now to the application. Do our present systems of taxation conform to these principles?

Many of our taxes are indirect. A tariff on imports is an indirect tax. However convenient it may be, it violates the second, third and seventh of the above principles. The viciousness of it is now becoming evident in every American household in the abnormal cost of living. It allows the secondary tax gatherer to oppress the people at will, under the guise of the necessity of paying the tax. They violate the sixth of these principles because they often bear most heavily on the poor.

The system of taxing commercial transactions is open to almost identically the same objections. As complemental they may be defensible, but not as an independent method.

Probably our worst departure from these principles is in our system of license as applied to the saloon. In so farming out our taxes we violate the second, third, fifth, sixth and seventh of these principles. It makes the liquor dealer our tax gatherer, it levies on what men consume, it bears most heavily on the weak, it uses the vices of the people as a leverage in collection, all to the social detriment of the people.

The idea of taxing public utility corporations is one that is becoming quite popular with the American people. But when it goes beyond an equitable share of taxation and is

regarded as a general system, it violates the second and seventh of these principles. It is just another method of farming the taxes which opens the gates to oppression on the one hand and to wastefulness on the other.

The proposed "single tax" or an exclusively land tax has this same vicious element in it. It farms out the taxes to the landlord while the tenant votes the spending of them.

To my mind, the only wise, safe and just way as a system, is to levy on every particle of property, exempting not a penny of it. In a republic that puts the sensible burden upon the man who both pays and spends it, and is equitable if equitably administered.

Labor-saving devices in taxation as in education are a delusion and a snare. There is no short cut to the paying of honest debts. The only way is for the creditor to collect them and for the debtor to pay them. And every man is a debtor to government for the social service it renders.

Our approximation in this thing lies in the path of perfecting and extending to the municipal and federal governments the system of direct taxation in use by the states and counties. And then in gradually eliminating the indirection of the farming system, and the exemptions and omissions that render it at present inequitable.

THE SABBATH AS A CIVIC NECESSITY.*

BY W. G. McCLURE, D.D., XENIA, OHIO.

That which is a necessity is that which cannot be dispensed with and hence is that which is an absolute requisite.

The term Civic is applied both to a city and its citizens and has come to mean that which has to do with good government and good citizenship.

Hence we speak of "Civil government," "Civil law," "Civil righteousness" and "The Civil Sabbath."

That therefore is a civic necessity without which neither government nor citizenship can be said to be really and genuinely good, fulfilling its highest functions and reaching its God-appointed end or purpose.

Such our subject assumes the institution of the Sabbath to be. There are two fundamental facts which establish this Thesis, viz: God and man. Let us then look at these two facts as establishing the truth of our affirmation, viz: "That the Sabbath is a civic necessity."

1—The first proof or reason why this is so is found in **God.**

It is assumed here that God is and that he is the Moral Governor of the universe of mind and of matter. All moral law then has its source in and emanates **from** the nature and will of God. All law that has its source in the nature of God and emanates from the nature of God is "Moral natural law."

All law that has its source in and emanates from the **Will** of God is "Moral positive law."

"Moral positive law," which owes its existence to the will of God, is law which might have been withheld had it pleased God, or which may be withdrawn or suspended by him whenever it suits his pleasure or purpose, without in any way affecting his nature. Such was the moral test to which he subjected our first parents

*Address delivered at the Ohio State National Reform Convention, September 26.

in the garden of Eden. He might have chosen some other method had it pleased him. And such was the **ceremonial** law given to the Jews.

"Moral natural law" is that necessary and unalterable rule of right which is founded in and flows from the nature of God, and which must bind men made at the first in the image of God, everywhere and in all circumstances, except as God by positive precept may exempt the circumstances.

"Moral natural law," therefore, which is law founded in the **nature** of **God** is as unchangeable as God himself, "who is the same yesterday, today and forever" and who hath said "I **change not.**"

The sum of "The Moral natural law" given of God to men is found in the "Ten Commandments," which are the sum and substance of all righteous laws for men, for States and Nations.

The fourth Commandment is a part of the summary of "All Moral natural law" and is no exception to the rule. In its moral aspects "the law of the Sabbath" as found in the Fourth Commandment is binding on the conscience of man. In its civil aspects it is binding on the conduct of men. And hence men as individuals in all relations, domestic, social, moral and civic, have no more liberty to violate the Fourth Commandment or to take liberties with it than any of the other nine. With the spiritual side of the Sabbath question, civil authorities have no concern for the reason that it is not the province of the State to enforce religious duties. This belongs to the higher authority of God as exercised by his Spirit through his Word, his Church and the conscience of man.

With the civil side of the Sabbath question, however, the State should and must have a concern, if she is to safeguard the highest interests of her citizens and subserve the ultimate ends of Civil government. It is the province of the State to legislate against the infraction of any part of "the Moral law," and it is her duty to do so not because it is a sin against God but because it is a crime against man and human society. This fact has been recognized by the Supreme Courts of State and Nation, and the large majority of the states of the Union have enacted "Sabbath laws" for the protection of the persons and property of their citizens, and for the common good.

To the shame and everlasting disgrace of the State of Ohio, the last legislature saw fit to pass a law "legalizing Base Ball on Sunday" under certain conditions, and thus they have opened the door and let the Camel's head into the China store of as fine a Sunday law as any State or people could desire.
(Revised Statutes of Ohio 7032-7033.)

2—The second proof which establishes our Thesis, "That the Sabbath is a civic necessity," is found in man, his nature and needs, and in the nature and needs of human society.

(a)—The civic Sabbath or "rest day" is essential to the health and development of the body, mind and soul of man. By actual experiment it has been demonstrated that one rest day in seven is the exact proportion to meet the requirements of man and beast. France experimented; she tried one in ten and she tried none, and has failed in both experiments. The Sabbath law is written in the constitution of things. The barber's razor must have a rest;

machinery of all kinds must have a rest. A great manufacturing plant was threatened with a collapse; an expert said "stop your engines one day in seven," and when this was done the walls ceased their trembling.

Some years since the English Commissioner of Railroads gave it as the result of his investigations that "The rolling stock of railroads becomes more friable and liable to breakage when kept in continual service than when allowed to rest."

To what extent may not the multiplying, and awful accidents of our American railroads be due to overworked rolling stock and overworked men?

Some years since it was stated, on authority, that the mules on the street car lines of New York City which were permitted to rest one day in seven, outlived by several years those used seven days of the week.

The California caravans of "forty-nine" which rested "the Sabbath day" soon overtook and outstripped those who traveled seven days in the week and reached California many days in advance of them.

If an inanimate machine and a soulless beast need the Sabbath rest of the Fourth Commandment, how much more **man** who is of such delicate physical, mental and spiritual organism!

"The Sabbath was made for man and not man for the Sabbath."

The Pharisees had inverted this divine order, and looked upon the Sabbath as a cast-iron mould into which every man was to be crammed and made to fill the mould.

The announcement of "The Son of Man" who is Lord also of the Sabbath day is, that "Man is the mould into which the institution of the Sabbath is to be pressed in order that **man** himself may be filled up and out and made symmetrical.

"Moreover also I gave them my Sabbath, to be a sign between me and them, that they might **know** that I am the Lord that Sanctify them."

THE LIQUOR TRAFFIC AND THE SOVEREIGN PEOPLE IN THE STATE CONSTITUTIONAL CONVENTION.*

W. B. WHEELER,
State Superintendent of the Anti-Saloon League, Columbus, O.

The liquor traffic and the sovereign people of Ohio will be in conflict in the coming Constitutional Convention. The liquor traffic will ask for larger privileges from the sovereign people and they will be refused on the ground that the liquor traffic is a source of evil and crime to society, and has no inherent right to exist at all; that it is here by sufferance only. The people have an inherent right to protect their homes and better their conditions in every unit of government, small or large, and any institution which opposes that inherent right of the people, must ultimately be overthrown.

Ohio to-day represents one of the great moral battle grounds of the Nation. Little by little our citizenship has pushed back the corrupting tide of intemperance and the lawless saloon, until more than 90 per cent. of the territory of the state is free from the legalized liquor traffic, and a

*Address delivered at the Ohio State National Reform Convention September 26.

majority of our population live in that territory.

Our enemy realizing that they are losing ground rapidly are rallying for the last stand in Ohio to try and fasten a license clause upon the Constitution of the state of Ohio in the coming Constitutional Convention. In 1851 the majority of the voters of Ohio adopted this clause as a part of their Constitution:

"License to traffic in intoxicating liquors may hereafter be prohibited, but the Legislature may provide against the evils resulting therefrom."

Under this authority local option laws have been enacted, driving saloons from nine-tenths of the territory of the state. Regulative laws have been passed,and still others could be enacted, if the Legislature were so disposed. Under this authority every saloon in Ohio may be abolished, or restricted, or even limited in the area of its operation so there would not be more than one saloon to one thousand people.

Because of the effectiveness of this constitutional power, the liquor interests outlined a program, and through the help of a wet Senate, it was forced into the Constitutional Convention bill. It provides for a submission of the liquor question which would either force mandatory license on the whole state, or even if the alternative of the proposition carried, it would take out of our Constitution the provision under which the temperance laws have been enacted.

The brewers' program is so planned that if neither of the alternative questions are adopted, then we would have a Constitution absolutely silent upon the liquor question and no one could tell how far the Legislature could go in controlling the traffic, or how far the Courts would go in upholding legislation enacted. This, of course, would be a great advantage for the liquor interests.

In every county of Ohio the liquor crowd are backing candidates who will stand for this jug-handled, unfair, fraudulent proposition outlined in the Constitutional Convention bill, and I am ready to prophesy now that the selfish, corrupt interests of Ohio can never elect a majority of the delegates to that Constitutional Convention pledged to this unfair, un-American proposition.

For sixty years, from 1792 to 1851, Ohio tried nearly every kind of a license law. They were tried and found to be a failure. It would be worse than folly to take up this discarded, worthless proposition. The license program would change the policy of the State of Ohio. The Supreme Court of this State in 61 O. St. p. 388 said in construing a liquor law:

"Nor should we construe this statute as encouraging a traffic which the clearly defined policy of the state discourages."

Ohio's policy to discourage the liquor traffic is right. To license it is granting it a permission to continue, and would be clearly an encouragement to the traffic.

Every liquor dealers' organization, brewery, distillery and spigot twister in the land is shouting for license. He talks loud and long about the regulation features of license, but in examining their proposed program for Ohio, not one regulative feature goes

with it, and in those states where license is adopted, the liquor interests oppose effective, regulative laws when they are presented for enactment, and they disobey them whenever they have an opportunity to do so.

There is not a license state in the union where the saloon is regulated and controlled successfully. Pennsylvania under her license system is filled with speakeasies; 1500 in Philadelphia and more than 1200 in Pittsburgh. New Jersey under her license law has more than 2900.

In states where the license is revoked, license authorities lose control of the liquor dealer, and the county, city and state lose the license fee, he continues as a speakeasy keeper, and gets protection from local, derelict officials by paying graft to them. They employ eminent counsel to protect them in their lawlessness. It is comparatively easy for them to do this in cities where the license system is in control, for the liquor dealors organize to protect themselves against prosecutions. Brewers who sell to the liquor dealers contribute to the fund. They elect officers who will violate their oath of office, and refuse to enforce law. This makes the speakeasy route in a licensed, wet territory comparatively easy.

In Ohio if a man runs a speakeasy he must first of all pay the thousand dollar tax and a penalty of $200 thereon. Second, he is liable for the United States revenue tax and under the new order of the Revenue Department should be prosecuted as a criminal under the Federal law, with a heavy prison penalty and fine. In addition to this, the same evidence can be used to convict the party for violating the County Option law. The speakeasy keeper can also be convicted under the Nuisance Act and the place abated as a nuisance. It is manifest there is more power in Ohio to handle a speakeasy keeper than in any license state. Because the laws of this state are in fairly effective form to handle the liquor traffic, and are going to be made still more effective, the liquor dealers are dissatisfied with them and are trying to mislead the public about the so-called regulation under the license system.

There must be no backward step in Ohio. We must buttress victories already gained by advancing public sentiment, and if the liquor dealers try to fasten their present program for unrestricted license upon the state, turn upon them and give them the worst licking they ever had and outlaw the whole liquor traffic from the Lakes clear down to the Ohio river.

CHRIST'S WITNESSES

BY JOHN A. DODDS.

From the time that God first appointed Church and State as public witnesses to testify to his truth in the world, we learn from the Old Testament Scriptures that the State has been a more faithful witness than the visible Church which, over and over, has fallen into the worst kinds of idolatry from which it was never reformed by itself. It never of its own accord instituted a reform. In every instance reform was begun and carried on by the civil Ruler, or State, the church's ally in witnessing for God's truth in the world. Every right act done by the State is true testimony. In this country the State freed the

visible Church from human slavery, a good testimony for truth. It appoints chaplains in the army and navy and in prisons, appoints thanksgiving days, and in a great many ways by right Christian acts it gives true testimony as a witness. The testimony our Nation is giving at present in regard to war and peace, in its effect on the world kingdoms, far exceeds any testimony the visible Church is giving at present, or has given in a long time. Both witnesses are still giving their testimony, some that is true, and some that is false. God instituted the visible Church that through it the Devil's government of this world might be overthrown, and that the government with which God began the inhabited world, and with which He will end it, might be restored, i. e., Social Life under Law, which was overthrown by the Devil through our first Parents. But the visible Church as a witness failed to recognize the importance of its mission to the State as a reformer, (the only relationship that exists between it and the State), consequently, as a witness, it ignores the State entirely. And because of its unfaithfulness to the State as to its reformation God raised up the National Reform Association as a substitute to do for the State this one important work, (the Reformation of the State), which the visible Church as a witness, should be doing, but is not. The National Reform Association is a substitute for the Church in the work of National Reform only, but this does not free it from any duty that it owes to God and the State as a witness. The Church and State were appointed by God as witnesses to testify to his revealed truth, to people in every relation in life, to the evening of the Devil's day, as the Ruler of this world, a day in which scriptural light will be neither clear nor dark, neither day nor night, "but in the evening time it shall be light." The Devil's twilight age will be followed by Millennial light. The end of the sackcloth period, referring to the same time, will be followed by a change of raiment, from sackcloth to the beautiful National garments as described in the 45th Psalm. Light and beauty for the world will follow the banishment of the Devil to the bottomless pit for a thousand symbolical years. The sackcloth period will close with the slaying of the witnesses, Church and State, by anarchy, the Devil's counterfeit of **God's Social Life under Law.** The lifeless bodies of the witnesses will not be buried, put out of existence. As bodies they will remain intact, not disorganized, but without influence or power to act. This will perhaps take place in the old world "where their Lord was crucified." The United States not being in existence at the time of this prophecy, and being quite young and under good training may escape the virulence of anarchy. Anarchists will not have a very long time of rejoicing over their lifeless bodies. It will be only three and a half symbolic days, "For the breath of life from God entered into them, and they stood upon their feet," and they heard a great voice from heaven saying unto them "Come up thither" and they went up into heaven in the Cloud, and their enemies beheld them," Rev. 11:12. We take this to be a symbolical description of what will take place in the world as soon as the Devil begins his Millennium in the bottomless pit. Then

the two Witnesses will be raised up, and will take their rightful places in the World, and will exercise the proper functions of their offices in a manner that will please God and the people to the end of Satan's banishment and of the little season in which he will be allowed once more to appear in the world. God's will will not be done on earth as it is in heaven during the Millennial period of the world. That glorious age of the world will be the post-millenial age, when the people of this world dethrone the Devil, and cast him into the bottomless pit for 1,000 symbolical years, by crowning Jesus Lord of all in this world. Righteousness, Love and Peace will cover the earth as the waters cover the sea. The Golden Rule will be the governing rule from sun to sun. "They shall not hurt nor destroy," etc. (Isa. 11: 9-10.) Open wickedness will not be seen any more, but during all this time, iniquity as confounded will stop her mouth, say or do nothing openly, but in secret will diligently prosecute her own work. Without her work, the Devil could not raise such a great army in the little season of liberty allowed him in the world after he gets out of the pit, but God himself consumes his army, and casts him into the lake of fire and brimstone, where the beast and false prophet had been cast more than 1,000 years before, which means their annihilation and the virtual annihilation of the Devil himself. This ends the first age of the inhabited world, and introduces the last and by far the longest period which shall continue while Sun and Moon endure, that is during the post-millenial age of the world. There is a unique description of this age of the world in Rev. 20, and the first five verses of the 22nd. chapter. It is described as a new heaven and a new earth, as the Tabernacle of God with men, as the New Jerusalem come down from God out of heaven, a great and beautiful city, 1,200 miles square and 1,200 miles high, and as a river of water of life, bright as crystal proceeding out of the throne of God and the Lamb. The Holy Spirit seems to have exhausted the human vocabulary in describing the post-millenial age of the world. Of it as a most glorious City, He says: "I saw no temple therein," no visible Church. The visible Church is a temporary institution contemporaneous with the Devil's reign in this world. It was made necessary through the serpent, and Mother Eve, but will not be needed in the post-millenial age. Then the people will all be born righteous and members of the invisible Church and "No man shall need to say to his brother or neighbor know the Lord," which is the real work of the visible Church, "for all shall know me, from the least to the greatest saith the Lord." It will have no need of light from any created thing, "For the glory of God will lighten it, and the Lamb shall be the **lamp** thereof, and the glory and honor of all Nations shall be brought into it."

Our Young People

GIVEN TO HOSPITALITY

Old Uncle Malcolm of Dave Brook, Labrador, was a world citizen. For though born on the shores of Newfoundland, he had ranged the seven seas in his youth in every kind of craft and in every kind of clime. But his "time came," as they say on this coast, as everybody's else does. For after a harder trip than usual, reaching his native shore and tired of roaming, he had sought and won the hand of as true a partner as it was ever man's good fortune to fall in with.

Fishing had been Uncle Malcolm's boyhood occupation and that of his father and forefathers before him, so he had no difficulty in finding a calling that was at once congenial and would support him nearer home. It was all the pleasanter that that industry afforded a livelihood to the bulk of his neighbors also.

The "shore fishery" as it was called, that is, the cod fishery in their own bays in Newfoundland, was for some reason then just beginning to fail, and the bolder souls were venturing further down north each year; crossing the Straits of Belle Isle and cruising the rock-bound coast of Labrador in search of fish. Among these it was but natural to find Malcolm. When the fall commenced and ice beset the Labrador harbors, Uncle Malcolm's craft, which he had first partially mortgaged on the strength of his savings as a sailor and had then paid off from his voyages of fish, used always to repair to the "bay" and "lie up" for the winter, waiting the new fitout for the succeeding year. On all his trips his good wife accompanied him, cooking for him on the schooner and helping him "put away" the fish, enjoying, as she used to tell me, "every bit of the voyage," for she too had the genius of the sea in her bones, an heirloom from many generations past.

But as time went on little ones were given to Uncle Malcolm, and it became harder and harder to close the home for six months and carry the children among the dangers of the Labrador coast, more especially as every year the "snapper" fishermen were pushing further and further north, where the coast is not only unlighted and unmarked but also unsurveyed and uncharted.

At last the question had to be settled, as with many others, should the wife and children stay home while "dad" took his vessel on her perilous journeys, or should they "find a place" on the Labrador coast itself where fish was plentiful, and selling the schooner should they abandon the long cruises and enjoy a home life, even if it involved the isolation of the then almost unpopulated country?

To Uncle Malcolm moving was as second nature and a move of five hundred miles one way or the other with him did not count for much. But to the wife and bairns the breaking up of the home and the leaving of her people were matters of great difficulty. For a long while she felt she could not leave the old folks. But eventually her love for her husband rang true. To be near him being her chief end in life, and loving the simple home ties

more than aught else, she at last gave her consent and the whole family migrated, settling on the shores of a huge inlet.

The new home was far enough in from the open sea to have sufficient trees for firewood and for protection, growing close alongside the house; and was near enough to good trapping grounds to give Uncle Malcolm a chance of furring in winter, without his having to live practically the whole time away in tilts on the fur path. Yet the chosen spot was near enough to the open sea so that in their small boat he and his boys could also work nets and lines for the abundant cod fishery in the fall, while from the point jutting out below the house and forming their little boat harbor, they could also tend salmon nets and so add yet another string to their bows for earning a living. Excellent berries grew in extravagant plenty on the hillsides above the house and no one could preserve them better than Aunt Anne; and along the land was enough grass to keep his goat all winter in hay.

It might be supposed that with his long wanderings "before the mast" the sweetness and simplicity of Uncle Malcolm's character might have been much impaired. But this was far from being the case. The strong religious upbringing of his old home had been so real, so fine, and so exemplified in the lives of his own parents, that he had imbibed his Bible teachings to as good purpose as he had his mother's milk; and that was to very considerable purpose, for Uncle Malcolm stood well over six feet and was far beyond the average in chest measurement. He stood as erect as a soldier, but when first I knew him, his hair and beard, both of which hung in wavy abundance around his honest weather-beaten face, were already gray-flecked. For twenty years he has been my friend now. And if I were asked to name a man who, in spite of a strong personality and no little "temper of his own," has always appeared to me to deserve the title of a man, with the prefix of Christian before it, I should unhesitatingly say, "You needn't go beyond Uncle Malcolm."

For many years things material went well with the family and under their hands grew up a fine house with a large, airy kitchen, which had twice to be enlarged, as the family grew and visitors and friends on pleasure cruises also grew more and more numerous. Aunt Anne's table was seldom, if ever, clear of refreshments. For no one may arrive at any time of the day or night without being pressed to "sit in" and "take a cup o' tea." I've known more folk "stopping off here over Sunday" as they passed along the Komatik road in winter with their dogs than ever I saw in a house party at a country house ten times the size. "It was all very well them times" said a sententious neighbor, "but nothing could stand agin that of later years. When times began to get bad in the bay half the shore took to cruising, and them that brought up at Uncle Malcolm's fairly ate him out o' house and home."

For things have changed both with the coast and with Uncle Malcolm since first I knew him, and it is that that caused me to write this story. To begin with, the Nemesis that overlook the Newfoundland shores fisheries has pursued them also to Labrador and of late the fisheries have "been that uncertain" that a man "could no longer do as he'd wish to in providing hospitality for his neighbors," though, like

Lot, these good folks were ever on the lookout for strangers. The years have dealt hardly also with Uncle Malcolm. One of his lads has left him for those shores where "bar'ls" of flour and gallons of molasses no longer are subjects of anxiety; one, following the footsteps of his father, went to sea, joining the crew of an oversea brigantine that carried fish to Spain and has not been heard of since. A third is in "the States," doing well, but his letters of late years have been only "scattered," and there is little likelihood of Malcolm ever seeing him again. His devoted wife has gone also before him, and only his youngest boy, Anthony, is left.

It would seem as if it would be no difficult matter for these two to provide for themselves all that was needed. I could not help noticing, however, as successive seasons brought us in the mission vessel once more to Uncle Malcolm's door, that the house looked barer each time; and though a brave show of hospitality was still made to us all on our arrival, there was now no milk for our tea, and even the bit of sugar gave place to molasses. Still the home was kept scrupulously clean, though the bright, home-made rag mats gradually disappeared from the floors, and all the many little tokens of a woman's handiwork followed in their wake. The maid, whom he fed and clothed in return for doing "his rough work," displayed a spirit worthy of her master in her use of the scrubbing brush, soap and water, and she had succeeded in inducing such a sense of utter nakedness in the great kitchen that unavoidably a sense of sadness pervaded one on entering it.

The old man, with the grit that always characterized him, was silent on all personal matters, and appreciating the self-respect which held him from reposing his confidence in me, I came and went without broaching the subject of his ways and means. At last what he could not bring himself to say he put in writing—an acquirement he had to thank his early sailing days for—and I received a letter asking me to refer to these matters on my next visit.

Uncle Malcolm had now passed the three score and ten years allotted by the Psalmist as the years of our strength, and in spite of his erect figure, his clear eye, his steady hand, it was not difficult to see that in his case this span of years was probably approximately correct. The hard life had told on his vitality and he was no longer the man he had been.

"It's this way, Doctor," he exclaimed, when at last his door was shut and we found ourselves alone together. "The cupboard is bare at last. There has been hard times these three years. The neighbors get that numerous they have driven most of the fur away. I got ne'er a skin last winter, and how I'm going to get through this winter I can't tell. No, I owes no man anything, thank God, and what bit o' flour Anthony and the maid eats don't amount to anything. But you see how it is, Doctor, it isn't ourselves we have to look for only. There isn't a family to the westward what isn't in debt to the company, nor to the eastward either, this side the big river, and when them's hungry in winter what's them to do? They can't get no more credit. Lots o' them haven't got no credit now and more o' them has got children in plenty. What's them to do? They can't go away wi'out a bite, when them is hungry and comes here. He wouldn't do that, would He? And He

wouldn't 'low His friends to either."

There was no gainsaying the difficulty. There was no denying that the Christ would have fed them. In my own mind I couldn't help fearing I should have somehow avoided the issue; possibly by moving off the Komatik track each winter, as many I knew had already done. I even ventured to suggest this. But Uncle Malcolm stood firm.

"No, no, Doctor, as long as God gives me a bit, I stay right here and share it with 'em. What I'm afeared of is it won't go round this time. Still if the Master fed thousands with a few fishes them times, I got that many anyhow, and He can make it go round. It wouldn't be much trusting Him now after all these years if I just ran away up the bay wi' them fishes. It wasn't to complain, Doctor, I wrote to you. I knows the Lord'll be true to His promises; but we got to do our part, and I thought I'd like somehow to speak to you to see what you thinks."

"Uncle Malcolm," I replied, "I'm delighted you did. I was just looking for someone to get me a few thousand billets of good dry wood put on some place like your point where the mission ship could easily call and get them. We're always short of coal away down here and I find I can pay enough to make it worth while. I reckon I'll help out by giving you flour for the winter, and you can place the billets right here where you can keep an eye on them."

I was narrowly scrutinizing his face as I spoke, and I fancied I saw an even brighter sparkle in those honest gray eyes than usual, a sparkle that counts for more to some folk than that of any jeweled trinkets. A short silence ensued, and being a man of few words, he shook hands and went out.

Two days ago we once more dropped our anchor off Uncle Malcom's point. Two years had passed and each time the large quota of firewood has been faithfully procured and ready for us, and now once again the same problem faced us. His failing strength made him realize that to haul logs, which got ever further from his door, and to cut billets enough to supply his needs had become impossible.

"Fourteen barrels I used last winter, Doctor," he began as he saw my eyes roaming about the great kitchen that outrivaled a Mother Hubbard's for bareness. Not a bone either of beef or of pork would the neediest of visitors have found; no, nor a speck of dirt either; the place was swept and garnished like a great skeleton.

"Fourteen!" I replied. "Four you mean. Four is more than enough for you and Anthony.

"Every ounce o' fourteen," he said, "and but for what you bought for me in the south, every barrel at $8.50 a barrel."

"Who ate them, Uncle Malcolm?"

"Well, we had as many as twenty-seven staying here one week end, and they with ne'er a bite or sup at home. Isn't us told to 'be given to hospitality' and that isn't feeding them as 'll pay us back, is it?"

"It's you that is the real relieving officer down here," I answered.

"Thank God," he replied, somewhat piqued, "I've not had to come to the Gover'ment yet for help, though we has been on dry flour all summer."

"What, you are without any fats in the house for yourself? Is that true?"

"Well, you see, Doctor, they comes

round first one and then another for 'just a bit to grease the pot,' till there's none left for our own pot. I thank God I doesn't have to take none till I catches what to pay for it, but I haven't seen a bit o' butter this three months. There's a few salmon and fewer fish on the land yet, I know," he went on.

"Isn't it better in here in the bay?" I asked.

"No, indeed. It'll be a poor lookout for winter. The best of them haven't a quintal under salt yet, and t' season be fast slipping away."

"You'll simply have to shut your door to them this winter then, whatever happens now, Uncle Malcolm."

He stood and looked at me and said simply: "I'll not last much longer anyhow, Doctor, and please God it'll never come to that. I doesn't want to hear Him say, 'I was hungry and you did not feed me, a stranger and you took me not in.'"

"Well, what can you do?"

"There be that thirty dollars what you'se sending me for the wood this year, and that'll do for all Anthony and I needs. The'd ha' been more o' that as there was other years, but I can't chop like I used to, Doctor, and the folks what visits me doesn't seem to be able to go at it."

"They ought to do the whole lot. But since they don't, however can you manage?"

For answer he had already gone to a large time-worn seaman's chest and after carefully unlocking it, was feeling about among a mass of heterogeneous wraps and relics. At last he apparently found what he was hunting for, for closing the lid he came back to the table with what was evidently an ancient schoolboy's pencil case. It required much persuasion to open it, having obviously been lying some years untouched. When at last the feat was accomplished, with his jackknife he picked out a packing of spun yarn that had been well "caulked" into it, and then holding it upside down a small roll of greenbacks fell out on the table.

He picked up the notes and handed them to me.

"There ought to be twelve o' them," he said; "that makes sixty dollars. But I can't read 'em, so you count 'em."

He was correct. The roll proved to consist of twelve old five-dollar bills.

"What shall I do with them?" I asked.

"Do with them? Why, won't you buy food for me with them?"

"What food do you want?"

"Flour and molasses, and some butter, if it'll reach to it."

"But you have flour enough already, and you needn't spend all this on butter and molasses. Is this all that you have laid by for your old age?"

"Yes, Doctor, it's all I has laid up and I want's it all, every bit, in flour and butter and molasses; that is," he corrected himself, "molasses and some butter. No, it isn't me that wants it, but I've got to have it, and that's all there is about it."

"But, Malcolm, you are getting old and you shouldn't cut the last plank away yet."

"I'm seventy-three come Michelmas," he said, "and I feel more'n that, since the old woman's took, and I'm thinking may be I won't need any flour next winter."

"But may be you will be spared many winters yet, and if you spend all

you have now, how will you take care of those years?"

"He'll take care, Doctor. I guess I'll trust Him. It wouldn't do not to have used that sixty dollars and have sent folks away hungry, would it, Doctor? It would look as I didn't have much trust in Him. Doesn't the Book say, 'I was hungry and ye gave me nothing to eat?"

What could be said? I mechanically took the sixty dollars and put them in my pocket and was silent. It certainly seemed to be the Master speaking.

I had once imagined I knew what hospitality meant.

—The Record of Christian Work.

The National Reform Movement.

ITEMS OF NEWS

Dr. E. L. Powell, Pastor of the First Christian Church, Louisville, Kentucky, in accepting the position of National Vice President writes: "I shall be glad to have you place my name in this very honorary position. It will be impossible for me to accept very much responsibility in relation to the work, but if my name, as representing our own church people, can be of any service in this good cause, I shall be glad to have you use it. Thanking you very much for the courtesy, and assuring you of my very best wishes."

Dr. Peter Ainslie of the Christian Church, Baltimore, Md., accepts the Vice Presidency of the National Reform Association in the following letter: "In reply to your favor of recent date, I shall be glad to serve as one of the Vice Presidents for the National Reform Association. I have read your literature and hail with delight all these efforts made to help our wrecked race into better living. I hope some day I may be able to be of better service to you than the use of my name and I shall be glad for the Disciples of Christ to be brought into closer touch with the work you are doing."

The Rev. C. G. Sterling, Indiana State Secretary, visited Argos, Mentone, Akron, Peru, Wabash, North Manchester, and Warsaw, all in the immediate vicinity of Winona Lake, in the interests of the Christian Citizenship Institute held at Winona in August. He also visited many other portions of the State in its interests earlier. Addresses were delivered by him during the month of August at Warsaw in the United Brethren Church; in Winona Lake College and at the Winona Lake Institute; in the Plymouth Presbyterian Church and also at a union service of all the Plymouth churches; in the Akron Methodist Episcopal Church and in the Central and Westminster Presbyterian Churches in Terre Haute—all in Indiana; in Ohio, at the Miami Conference of the United Brethren Church and the Cincinnati Conference of the Methodist Episcopal Church in Dayton and also in the Memorial Reformed and Presbyterian Bethel Chapel churches in the some place In addition, brief talks were made by him in the Methodist Episcopal Young People's meeting at Wabash, Indiana, and in the Grace Church Epworth League meeting in Dayton, Ohio.

During the month of September the Rev. S. G. Sterling reports having delivered addresses as follows: in the First United Presbyterian Church, the Y. M. C. A. and the Ohmer Park Reformed Church, all in Dayton, O. In Columbus, he spoke in the Central Presbyterian prayer-meeting, in the Fair Avenue United Presbyterian Church, in the Chicago Avenue Church of Christ, in the Eastwood Congregational Church, in the Mount Vernon Avenue Epworth League, in the First Methodist Episcopal Church prayer-meeting, in the Avondale United Brethren Church, in the Second Baptist Church, in the Epworth League Union Cabinet, at the Cash Register

Shops and at the Christian Citizenship Conference.

A veteran worker in the cause of Christ from Kent, Ohio, hitherto not very well acquainted with the work of the National Reform Association, writes as follows, upon having received a notice of the Ohio State Convention and what the Association hoped to accomplish by it and the work inaugurated at it: "I write to say that I am in hearty and earnest sympathy with the work you are aiming to accomplish, and may He who can direct all agencies for the accomplishment of His purposes, give you a success that from a human point of view could scarcely be expected. My health is not good and consequently. I cannot be present in body, Chrysostom once said, 'prayer is the golden key that unlocks the treasure house of God's mercies.' I will use the key. My blessings and God's benedictions be upon the convention."

The Rev. J. R. Wylie, Pennsylvania State Secretary, continues to do efficient work. He is still laboring in the western half of the State. The necessary absence of the General Superintendent from the office so much of the time of late is requiring the presence of Mr. Wylie in and about Pittsburgh a goodly portion of his time. He is just now engaged specially in soliciting funds for the prosecution of the work.

Among the places visited by the General Superintendent in the interests of National Reform during the past month were Birmingham and Detroit, Michigan, Cleveland and Toledo, Ohio, and Philadelphia, Braddock, New Castle and numerous other places in Pennsylvania.

The Indiana State Secretary, the Rev. C. G. Sterling, went direct from the Ohio State Convention at Columbus to Chicago where he has been laboring the entire month of October. His work consisted in calling upon ministers, securing signatures to the Call for the Illinois State Convention, addressing congregations, young people's meetings, prayer-meetings, presbyteries, etc. He reports many open and inviting doors for work.

The annual meeting of the National Reform Association is to be held in Pittsburgh, Monday, December 4. It is probable that a convention will be held in connection with it, beginning the evening of that day and concluding the evening of the following day.

The National Field Secretary, J. S. McGaw, who has been laboring in Chicago for the past month or more has with him his wife and family. They will remain with him in Chicago until after the Illinois Convention. November 20 and 21. Mr. McGaw spent a Sabbath in Cincinnati enroute from Columbus to Chicago.

An attorney from Philadelphia writes as follows: "I feel that I must commend the political sagacity that has led you to select Portland as the place for the next convention. It was the part of wisdom to select some point on the Pacific Coast as the next place of meeting, having held the meeting last Fall on the Atlantic side of the country. It is especially appropriate, however, that it should be held in the largest city of Oregon, because, if there is one Commonwealth on earth in which the people rule today, it is in Oregon. For months our progressive magazines have been filled with the descriptions of the way in which the political machine of that State, and especially of the dominant party, the Republican, has been smashed and the bosses have been sent to the scrap heap by the vigilant citizens of Oregon. This and other progressive Commonwealths of the West are today leading the political thought and action of the country, and by June of 1913 a whole lot of new history will have been made."

The General Superintendent discussed the World's Conference before the Ministerial Association of New Castle, Pa., at their regular meeting the morning of October 23rd.

OHIO STATE CONVENTION

This Convention held in Columbus, Ohio, September 25 and 26, was both interesting and helpful. The attendance, while not as large as at some State conventions, was yet larger than at others. There were not fewer than scores, even hundreds, at every session

and at some of the sessions the attendance went beyond the half thousand mark. The financial receipts from the convention and the work in preparation for it amounted to over $300 in cash, with pledges of about $75 in addition. A number of subscriptions for the Christian Statesman were secured.

The addresses were interesting and inspiring. Some of them were indeed more than ordinarily able. Especially worthy of mention were the addresses of Dr. W. S. McClure, Xenia, O., on "The Sabbath as a Civic Necessity;" that of Dr. J. A. Henderson, Dayton, O., on "Safeguarding in Constitutional Law the Moral Interests of the State;" and that of Wayne B. Wheeler of Columbus, O., Superintendent of the Ohio State Anti-Saloon League, on "The Liquor Traffic and a Sovereign People in the State Constitutional Convention." "The Marriage and Divorce Problem" was discussed by the Secretary of the Ohio Civic League. The General Superintendent of the National Reform Association discussed "Our National Christianity—its Perils and Safeguards," the Indiana State Secretary, "The Relation of the State to God." The National Field Secretary also delivered an address on the "Second World's Christian Citizenship Conference," which elicited much interest. The Question-Box conducted by the General Superintendent showed a deep and intelligent interest of many in the audience in the nature and character of the questions asked. The Honorable Allen R Foote of Columbus prepared a paper, read by his Secretary, on "The Moral Elements in Taxation Questions." "The Supremacy of the Moral Interests of the State" was discussed by Judge E. B. Kinkead of Columbus, and "The Necessity for an Awakened Public Conscience" by Judge A. Z. Blair of Portsmouth, Ohio. Mr. Foote was a former member of the State Legislature, Judge E. B. Kinkead is the presiding Judge in Columbus who has had so much to do in the prosecution of the cases of graft involving certain members of the State Legislature, and Judge Blair is the man who did so much to unearth the corruption in politics in Adams County, Ohio. While the addresses of all three were able that of Judge Blair was especially stimulating and inspiring.

Resolutions were adopted by the Convention relative to the Ohio State Constitutional Convention which opens in the month of January next. These resolutions declared in behalf of the constitutional safeguarding of Bible reading in the schools of the State, for the Christian law of marriage and for a more distinct recognition of the relation of the Commonwealth to God. An Ohio State Association Auxiliary to the National was formed with the following officers:

President—John A. Henderson, D.D., Dayton, R. D.

Secretary—Prof. W. W. Boyd, Columbus, Ohio State University.

Treasurer—Foster Copeland, Columbus, (Banker)

VICE PRESIDENTS

President J. K. Montgomery, New Concord.
President L. E. Holden, Wooster.
President David McKinney, Cincinnati.
Bishop D. H. Moore, Cincinnati.
Rev. John F. Herget, Cincinnati.
Judge John M. Killetts, Toledo.
Mr. A. K. Wylie, Toledo.
Judge J. E. West, Bellefontaine.
Judge A. Z. Blair, Portsmouth.
J. R. J. Milligan, D.D., Cleveland.
Dr. David Meese, Mansfield.
F. W. Miller, Columbus.
Robert C. Young, Crestline.
Rev. W. T. Mabon, Bellefontaine.
Frances H. Ensign, Madison.
Rev. E. P. Evermeyer.
Hon. Harry E. Crist.

EXECUTIVE COMMITTEE

John A. Henderson, Dayton, R. D.
Prof. W. W. Boyd, Columbus.
Mr. Foster Copeland, Columbus.
S. S. Palmer, D.D., Columbus.
Rev. W. G. Clippinger, Westerville.
Rev. J. A. Speer, Columbus.
Judge E. B. Kinkead, Columbus.
Rev. Wayne B. Wheeler, Columbus.
Mr. Donald Kirkpatrick, Columbus.
Mr. D. S. Ervin, Cedarville.
Rev. A. J. Wagner, Columbus.
Dr. C. J. Kephart, Dayton.
Pres. W. O. Thompson, Columbus.
Rev. Herbert Scott, D.D., Columbus.
Rev. John E. Wishart, D.D., Xenia.
Dr. Icenberger, Dayton.
Mrs. Van Kirk, Columbus.
(Pres. Co., W. C. T. U.)
Mr. Joseph Clark. Columbus.
Mr. A. S. Kennedy, Columbus.

SUB-EXECUTIVE COMMITTEE

John A. Henderson.
Prof. W. W. Boyd.
Foster Copeland.
Dr. S. S. Palmer.
Pres. W. G. Clippinger.
Rev. J. A. Speer.
Donald Kirkpatrick.

The Sub-Executive Committee was, by the Ohio State Convention which effected the Ohio State organization, empowered to increase the number of Vice Presidents to twenty-five, also the Executive Committeemen to the same number, and to add two of the list of the Executive Committee to their own number.

WORK IN MICHIGAN

The Executive Committee of the Michigan State Association held an interesting meeting in the office of the President, Bishop Charles D. Williams, Detroit, the afternoon of October 13. One vice president and six members of the Executive Committee were chosen to fill the places of those who had either removed from the State or on account of pressure of duties had resigned. These seven are all out of the fifty officers originally chosen that are not now serving. The Sub-Committee of nine members was authorized to transact all business between the regular meetings of the Executive. In conjunction with the National Superintendent who was present and participated in the meeting, the following plan of work was adopted for the ensuing year:

PLAN OF WORK

1.—Appeal to churches and all religious organizations to work and pray for a revival of national religion—of those common Christian influences which, above all things else, have made our country what it is today, the pride and envy of all the nations of the earth, and which alone constitute the salt that will preserve and perpetuate the nation.

2.—Send appropriate literature of the Association (see List of Publications) to selected lists of representative people in the State. Invite and encourage further productions on this subject.

3.—Have officers throughout the State visit church courts and meetings of Christian civic bodies in their respective communities and, if possible, secure hearing in behalf of our cause.

4.—Circulate freely the literature of the Association especially on questions of The Bible in the Schools and Our Marriage and Divorce Laws.

5.—Enlist editors of public school journals, superintendents of county and city schools, in behalf of moral training *with Christian sanctions* in all our public schools.

6.—Seek hearings in higher State educational institutions—normal schools, colleges and universities—in behalf of that Christian training of the youth that alone will fit for desirable citizenship in a Christian Commonwealth.

7.—Conduct a whirlwind campaign throughout the State in behalf of our cause, in the nature of a series of brief conventions in half a dozen or more of the principal cities of the State—these conventions to be arranged for chiefly through and by the State officials.

8.—Seek to enlist a large corps of speakers, in addition to the State officials, to advocate our cause within the State.

9.—Give special attention in all work to the promotion of the Second World's Christian Citizenship Conference to be held in Portland, Oregon, June 29th to July 6th, 1913.

10.—Furnish regular matter, relative to our work, for publication to the secular and religious press within the bounds of the State.

11.—Employ, if possible, for a portion of his time at least, Dr. W. J. Wilson, one of the Secretaries of the National Association, to labor within the bounds of the State.

12.—Work co-operatively with other Christian reform organizations now in the field, seconding their special efforts and enlisting their co-operation in our special efforts.

13.—Proceed through our State officials to raise a fund sufficient to put into execution this PLAN OF WORK.

On the afternoon of October 14 the President and Secretary of the State Association and the General Superintendent of the National Association met and outlined the following tentative program for the series of

conventions referred to in item 7 of the Plan of Work, which conventions the Committee had thought wise to hold the last of November and first of December next: 1. The Place of the Minister in the Divorce Problem. 2. Moral Training with Christian Sanctions in State Educational Institutions. 3. The Sabbath a Necessity in Social Life. 4. Perils to the Modern Home. 5. Economic Pressure and Moral Failure. 6. The Second World's Christian Citizenship Conference. Communication has already been begun to make effective this outlined work.

As directed by the Committee, the officers above named also inaugurated a plan for putting literature into the hands of every minister in the State on "Our National Thanksgiving," together with a suggestion that each pastor preach on the subject of national religion on Thanksgiving Day of some date not far removed therefrom.

PROGRAM OF ILLINOIS CONVENTION

Encouraging progress is being made in preparation for the Illinois Christian Citizenship Convention to be held in the Second Presbyterian Church, Chicago, November 20 and 21. Revs. W. J. Wilson, J. S. McGaw and C. G. Sterling, the three Secretaries of the National Reform Association under whose auspices the Convention is being held, have been speaking in its behalf in many of the largest churches in Chicago for the past month. They are now working in its interests in other parts of the State.

Following is a list of the subjects to be discussed at the Convention:

"Criminology."
"America for Christ."
"The Relation of the State to God."
"Marriage and Divorce."
"The Liquor Problem in Illinois."
"Is Uncle Sam a Christian?"
"The Civil Sabbath."
"The Real Meaning of Christian Citizenship."
"The Bible in Our Public Schools."
"The Constitutionality of Reading the Bible in State Schools."
"The Second World's Christian Citizenship Conference."
"Foes of the Home."
"Necessity for Moral Training with Religious Sanctions in Public Education."

Among the speakers are:

The Rev. Edgar P. Hill, D.D., Prof. McCormick Theological Seminary, Chicago.
J. S. McGaw, National Field Secretary of the National Reform Association, Pittsburgh, Pa.
Rev. C. G. Sterling, Indiana State Secretary of the National Reform Association, Indianapolis, Ind.
The Rt. Rev. C. P. Anderson, Bishop of Episcopal Church.
James K. Shields, Editor Illinois Issue.
Dr. Clarence T. Wilson, Secretary Temperance Society Methodist Episcopal Church.
Rev. W. J. Wilson, D.D., Field Secretary of the National Reform Association, Hillsdale, Mich.
Judge George Goodnow, Muncipal Court (Domestic Relations) Chicago.
Rev. W. O. Shepard, D.D., Chicago.
The Rt. Rev. Samuel Fallows, D.D., Bishop Reformed Episcopal Church.
J. S. Martin, General Superintendent of the National Reform Association, Pittsburgh, Pa.

A letter has been sent from the National headquarters in Pittsburgh to every pastor in the State earnestly soliciting his hearty cooperation and through him that of his people in making successful this convention, held *specially* in the interests of removing the legal barrier against the reading of the Bible in the schools of the State. All members of Christian civic bodies as well as ecclesiastical bodies are invited to send representatives to this convention where, as Christian citizens, they may counsel together in the interests of a higher type of citizenship.

The Convention is to be held in the Second Presbyterian Church, the Rev. John Balcom Shaw, D.D., pastor. This church is not far removed from the heart of the city.

SECOND WORLD'S CHRISTIAN CITIZEN SHIP CONFERENCE

Portland, Oregon, June 29 to July 6, 1913.

In view of the enlarging work of the National Reform Association and specially in preparation for the Second World's Christian Citizenship Conference, a number of new names have recently been added to the list of our National Vice Presidents. Among these are the following: Judge John M. Killetts, United States District Court, Toledo, Ohio; the Rt. Rev. Charles D. Williams, D.D., LL.D., President Bishop of the Diocese of Michigan; Hon. J. H. Tyler, Ex. Governor of Virginia; Hon. W. R. Stubbs, Governor of Kansas; Hon. Chase S. Osborn, Governor of Michigan; Hon. H. R. Pattengill, Editor State Teachers Association Journal, Lansing, Michigan; the Rev. Peter Ainslie, D.D., The Christian Temple, Baltimore, Maryland; the Rev. E. L. Powell, D.D., Pastor First Christian Church, Louisville, Kentucky; Mrs. E. L. Calkins, President Michigan State W. C. T. U.

♣

The National Field Secretary has made addresses at State Conventions in Harrisburg, Pa., Topeka, Kans., and Columbus, O., in the interests of the Conference. As the result of these addresses there were about one hundred people in all who publicly pledged themselves to advertise the Conference and to labor to secure the appointment of delegates by the organizations which they represented. All turned in cards giving their names and addresses, thus making it possible for the officers at headquarters to keep in touch with them as they fulfill their pledge.

♣

Mr. Clement H. Congdon, Publicity Manager of the Conference, addressed the Michigan State Convention in Detroit in behalf of the Conference. The matter of developing further interest in the Conference was referred for action to the Executive Committee of the newly formed State Association.

♣

At the Christian Citizenship Institute held at Winona Lake, Indiana, in August last an entire evening was given to addresses relative to the Conference. There were twenty or more persons from as many different States nominated as delegates to the Conference.

♣

The General Superintendent recently made a tour through northern Ohio and southern Michigan during which he interested many in the Conference, among them being Bishop Charles D. Williams, J. L. Hudson, Manager of the large Hudson Dry Goods Store and J. E. Howarth, Manager of the Pingree Shoe Company, all of Detroit; also Judge John M. Killetts of Toledo, Ohio. He also addressed briefly the Presbyterian Synod of Michigan in session in Detroit and the First United Presbyterian Church in Cleveland.

♣

The Managers of a number of Western Railroad Companies have already taken action appropriating considerable sums of money to advertise their respective roads on account of the Conference.

♣

A series of State conventions is now being held in the interests, in large part, of the Conference. The Chambers of Commerce and Boards of Trade of a number of the cities in New York, Tennessee, Kentucky and Alabama have of late been in correspondence with us with a view to securing the location in their respective cities of the convention to be held in their State.

♣

Copies of a suggestive outline of the program for the Conference have been sent to all the Vice Presidents and members of the Executive Committee of the National Association for their review and suggested changes in the same together with statements of succinct and definite themes for discussion.

♣

The Circulation Managers of a number of the larger periodicals in America have been corresponding with us of late with a view to offering free trips to the Conference to all who will secure for them a required number of subscribers.

♣

A regular publicity headquarters in behalf of the Conference has been opened in room 326 Real Estate Trust Bldg., Philadelphia, Pa. This office is under the immediate management of Mr. Clement H.

Congdon of the International Bureau of Publicity. Articles are being sent out weekly to as many as 3,000 daily papers and weekly and monthly magazines. Much correspondence is also being carried on daily in behalf of the Conference.

Since our August issue which contained the suggestive outline of program for the World's Conference prepared at that time the following has been added:

THE SOCIAL MISSION OF THE CHRISTIAN CHURCH.

1. Her Proper Influence Upon the Policies of the State Where There is Formal Separation of Church and State.
2. Her Duty to Enforce the Ethico-Social Obligations Inherent In Christian Living.
3. The Ethical Valuations of Christianity and the Church's Application of Them to Social Life Today.
4. The World's Demand that the Church Shall Vindicate Her Claims by the Blessings She Bestows—the Good She Does.

Numerous inquiries are already reaching the office at headquarters in Pittsburgh relative to the Conference. These come from different parts of the United States and also from people in different professions and callings in life, thus evincing a wide-spread interest in the movement. These inquiries are already numerous enough to increase greatly the office work.

Besides the thousands of articles, letters and press notices that have gone out in the interests of the Conference, ten thousand copies of a four page tract relative to it, by the President of the Association, have been put into the hands of as many different people in our own and other countries.

Following is a list of those who have to date been invited to speak at the Conference, the great majority of whom have already accepted:

FROM AMERICA

Governor Woodrow Wilson, New Jersey.
Mr. George W. Perkins, former partner of J. Pierpont Morgan.
Bishop Quayle, M. E. Church of Chicago.
Judge W. M. Lanning, United States Circuit Court, Trenton, N. J.
The Rev. Dr. Jowett, New York, N. Y.
The Hon. William Jennings Bryan, Lincoln, Nebr.
Judge Ben Lindsey, Denver.
Charles D. Williams, D.D., LL.D., Bishop Episcopal Church, Detroit, Mich.

FROM FOREIGN COUNTRIES

Dr. Lang, Archbishop of York, England.
Lady Frances Balfour, daughter of the late Duke of Argyle and sister-in-law of A. J. Balfour, former Prime Minister of England.
"Catch-my-Pal" Patterson, the famous temperance advocate of Ireland.
Dr. William Paterson, the eminent theologian of Edinburgh.
Dr. Andrew Wallace Williamson, Minister of St. Giles, Edinburgh.
Prof. Richard Lodge, Professor of History in Edinburgh University.
Monsier le pasteur K. Anet, General Secretary of the Christian Missionary Society of Belgium.
Baron Prisse, the distinguished Protestant layman of Belgium.
The Bishop of Norway.
Monsieur Charles-Lucien Gautier, one of the most distinguished Hebraists of the age and Doctor of Philosophy in the University of Leipzig.
J. G. Lehmann, Secretary of the Christian Tract Society, Vice President of the Baptist World's Alliance, Vice President of the World's Sabbath School Association, President of the Young Men's Union and of the Free Church Young People's Union, both of Germany.
Prof. Harnack, the noted educator of Berlin, and Dr. Dryander, the noted Court preacher of the same place.
Charles Merle D'Aubigne, France, son of the famous French historian.
Baron Paul Nicolai of St. Petersburg, Russia.
Sir A. H. L. Fraser, Knight Commander of the Star of India, LL.D., and for thirty-seven years Lieutenant Governor of India.
Dr. Armenag Hagaizion, President of the Apostolic College of Konia, (Iconium) Asia Minor, Turkey.

Prospectus of the Christian Statesman

(Seven years ago we published the following prospectus. We are deeply conscious how inadequately we have fulfilled our own high conceptions of the work which lay before us. But we have never ceased to keep it before us, and we reprint it now as we move forward into wider activities for our incitement and guidance and for the information of our readers.)

The name of this Magazine is exactly descriptive of its purpose, and of the field which it occupies.

What is a Christian State? Not the people or nation which maintains certain Christian usages, or which makes certain formal Christian acknowledgments, but the nation whose will is in intelligent submission to the will of God. This, moreover, is true of the nation whenever a predominant or controlling majority of its citizens are governed by Christian motives in their political life.

Do the Christian elements in this nation control or determine the national will? They are numerous enough to do so, but are they determining factors in the national life? If they were, would the attitude of the nation and the government toward the evil of Sabbath desecration be what it is? Or toward the liquor traffic? Would our municipal governments be, as they have so often been proved to be, in league with the saloons, the gambling dens, and the houses of prostitution? Would our divorce laws, and the practice of our courts under them, be what they are? Would we have cast the Bible out of the schools in many cities, and in some whole states? Would immoral men so often be chosen to represent the people before God in the seats of power?

What then is duty? Plainly, to study the Christian principles of civil government, to plead for these principles with our fellow citizens, to press for the right settlement of all practical questions in which these principles are involved, and to unite together for these purposes. That is the purpose of the Christian Statesman, and of the National Reform Association which it represents.

In pursuit of this purpose the Christian Statesman will labor to secure:

1. The maintenance and enforcement of our Sabbath laws, and more general Sabbath observance among the people.

2. Positive and careful moral and Christian training in the school, in preparation for the duties of citizenship.

3. The reformation of our Marriage and Divorce Laws in accordance with the law of Christ.

4. Reverence for the Oath, and the discountenancing and suppression of Profanity.

5. Total abstinence from intoxicating liquors, and the suppression of the liquor traffic.

6. The more devout observance in homes and churches of Thanksgiving Day—the one day in the year in which as a nation we make acknowledgment of our dependence on God—and the acknowledgment in Thanksgiving proclamations of Jesus Christ as the only Way of approach to God.

7. Suitable Christian acknowledgments in State Constitutions and in the National Constitution.

8. The faithful discharge of our

moral obligations to the new peoples who have come under our flag.

What a group of living questions, and of what transcendant importance! Note how they bear on the home and the school, on the nation and the several States, on statutory and fundamental law!

In laboring for the right settlement of these and kindred questions, we claim all the forces of goodness and truth as our allies. Therefore we shall be interested

a. In all the work of the Churches, as their work bears on the moral welfare of the nation. Neither the Christian Statesman nor the National Reform Association has any sectarian affiliations. Each is in the fullest sympathy and co-operation with every Church and every other Christian agency which seeks to make good citizens, and to make the nation a kingdom of Christ.

b. The whole work of education, public and private, higher and secondary, is one great means by which God is leading the nation upward to better things. With this whole vast work we would stand in closest touch and in cordial sympathy.

c. The whole work of legislation in our national and State legislatures, the execution of the laws, and the dispensation of justice in our many thousands of courts, is a vast work of education and discipline, immeasureable in influence for good upon those engaged in it and upon the people. While we expect to speak fearlessly in condemnation of corruption and impiety when they present themselves in these high places, we shall inculcate reverence for law, and gratitude for its beneficent influence, and hope for the great results yet to be wrought out by its agency.

d. We extend the glad hand of greeting and comradship to all other organizations engaged in the work of reform—the Woman's Christian Temperance Union, the National Temperance Society, the National Christian Association, and every other. Their work for specific measures of reform is based on the principles we advocate, and can triumph only through the triumph of these principles, and each specific measure for which they plead is part of our own all-including ideal—a true Christian State.

e. Woman's enlarging sphere is a fruit of the redemptive work of Christ, and a token of the coming of His kingdom. When woman's help is accepted in the making of the commonwealth as in the making of the home, the Christian State will be at hand. We shall do what we can to widen, within just and Scriptural limits, the opportunities and the influence of Christian womanhood, and we ask the help of good women in our holy and patriotic cause.

f. All forms of social progress, industrial, sanitary, intellectual, the triumphs of medical science over disease, the marvelous development of charity and philanthropy, the amelioration of the hardships of war and the substitution of arbitration for war itself—these and a hundred other steps of progress we claim for Christ, as His gifts to men, the fruit of His sacrifice and of His Spirit. It will be our joy to watch their further unfolding and to record it to the honor of His name.

g. The unity of the friends of Christ in the nation is an indispensable condition of their power and success. Nothing should divide the friends of Christ politically so long as the fundamental question of the nation's relation to Him remains unsettled. Whatever influence we may have will be consecrated to the task of bringing Christian men and women to see eye to eye concerning the duties and the dangers of the nation.

h. The kingdom is one in all lands. Many of these great questions are urgent questions in other countries as well. Right settlement in one country will help to right settlement in all. Therefore, we shall endeavor to keep an intelligent eye upon all lands, and shall count the progress of Christian missions, the overthrow of wicked governments, the establishment of justic and civil order and liberty, the planting of schools and the creation of literatures, as integral parts of the triumph of our own cause.

Who is sufficient for these things? Certainly not the editors, nor the contributors! But we rely on the help of the Holy Spirit, promised for just such needs. And we ask for the prayers of our friends.

If you who read these words feel the need of a journal with such aims as a help in the battle for righteousness and for the salvation of the nation, will you not subscribe for it, and speak of it to your friends? And will you not help to enrich our columns with your best thoughts, and with prompt report of the news of this many sided work in your several localities?